

The Glory of Israel.

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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

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EDITORIAL.

Trust in God, and Do the Right.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;—
Trust in God, and do the right.

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! strong, or weary,
Trust in God, and do the right.

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
Trust in God, and do the right.

Trust no party, sect, or faction,
Trust no leaders in the fight;
But in every word and action,
Trust in God, and do the right.

Trust no lovely forms of passion;
Fiends may look like angels bright;
Trust no custom, school, or fashion,
Trust in God, and do the right.

Simple rule and safest guiding,
Inward peace and inward might,
Star upon our path abiding,
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God, and do the right.

—Norman Macleod.

More Abundant Life.—Is your life growing richer, broader, fuller as the days go by? If not, then you are not right with God. It is the nature of life to expand, to increase from strength to strength. Given the right conditions, and our lives will grow evermore in divine strength and beauty. Lack of growth means that we are not fulfilling the conditions of growth. Humility, prayer, a continual feeding on the word

and proper exercise in the service of God, these are the conditions of a larger growth. Dr. Gregg and a friend were once admiring the beauty of the Berkshire Hills, and they united in the conclusion that the reason nature is so beautiful is because she is wholly yielded up into the hand of God. Oh, that we all might learn the lesson! The first step to a richer life is yieldedness to the divine will. Then through prayer, the word and work we shall come into such fellowship with God that our lives will be daily transformed, and we shall rise easily into the heights of his love, peace and truth.

Difficulties in the Work.—The work of giving the gospel to the Jew is often spoken of as the most difficult in the world. Many reasons contribute to this end. The natural enmity of the carnal human heart, the gross ignorance and superstition of many Jews, the bondage of their traditional law, wielded by the rabbis for the very purpose of retaining their hold upon the people, racial pride, the ill-treatment of centuries by so-called Christians, and the hatred and ostracism visited by Jews upon converts, are some of the causes for this state of things. This last is one of the most potent forces operating against conversion. An incident which occurred recently will illustrate the intense feeling of Jews against missionary workers. In New York City a Jewish boy spoke in the street to a missionary. His mother, the wife of a rabbi, passing along on the other side of the street, saw him, and running across struck her boy in the face with such force that the mis-

sionary feared she would kill him. So bitter is the Jewish mind toward the heralds of the cross.

But it is not for anyone to cry halt, nor on account of any difficulties, however great, to say that we cannot go forward in this work. The command of Christ forbids our faltering. The need of these wandering souls cries aloud to us who have the light of truth to pass onward to them the knowledge of the way of reconciliation through the blood. The triumphs already won in this great field are a source of lofty encouragement. The promises of God in behalf of this covenant race shine upon our path with ever brightening radiance. Ours it is, while recognizing the difficulties and dangers, to go forward in the strength of God and in the courage of Jesus Christ. Our Lord was sent to the same people, and set his face like a flint to do all the will of God. Shall we do less?

Jewish Distress.—We have not kept track of the many reported attacks on the Jews since the Kischinev affair, partly because the daily papers have furnished in some cases what actual news was obtainable. The story of massacre and pillage goes on. Distress is deepening, not alone in Russia, but also in Roumania, Austria and other places. An anti-Semitic riot occurred at Zabolotow in Galicia, while rumors that the Jews would be attacked on the Day of Atonement gave rise to a terrible panic in Kovno. There is a wholesale emigration from the Russian province of Minsk. Some towns have lost most of their inhabitants, who have left for America. At Gomel, where the worst excesses occurred since the tragedy of last April, a Jewish girl of eight years, who was a great favorite with a Gentile officer and his wife, sought refuge with them during the riots, and was refused admission to the house. The poor girl is now suffering from serious wounds.

All this is but a hint of the awful distress caused by the inhumanity of man to man in eastern and central Europe. "How long, oh Lord, how long?" Surely the "time of Jacob's trouble" is hastening on. Our hearts go out in sympathy

and prayer for these persecuted children of Abraham in these days of tragedy and woe. When will they learn that there is no help for them in man? And when will the nations learn that to persecute Israel is to invoke the wrath of God on themselves?

Noted Jewish Missionaries.—It is with great pleasure that we present in this number brief sketches of two eminent workers in the past in the Jewish mission field. It is an inspiration to read of the wonderful activity and marvelous achievements of Joseph Wolff and Stephen Schultze. These men went forth into the field in times when the facilities for travel were not to be compared with those of to-day, and yet they journeyed over great portions of the world in order to bring a knowledge of Jesus Christ to the darkened minds of Jews. There was a glamour about the work in their days which, perhaps, does not cling to it now. But there was a lack of means, which to us would seem to operate to bar men altogether from going forth to attempt anything. Let us bless God for these pioneers. Let their names not be forgotten. We of to-day are building in some sense on the foundation they laid

Jewish Missions Timely for To-Day.—The following words from the late Dr. Adolph Saphir are so important that we transfer them gladly to our columns from *Immanuel's Witness* (London): "The Jewish mission in the present day is especially in harmony with the characteristic feature of the present stage of the church and the word. The medieval church did not possess sufficient *gospel* light, the Reformation church did not possess sufficient *prophetic* light, in order to go to the Jews. Now the time has come when the church, to a certain extent, has entered into the understanding, not merely of the first eight chapters of the Epistle to the Romans, but also of the ninth, tenth, and eleventh chapters of the same Epistle, and, therefore, this is the time God has prepared. We cannot but feel in our conscience that now is the hour that we are to go forward, knowing that God has sent us."

CONTRIBUTIONS.

ADON OLAM.

(Lord of the World.)

The Lord of all, who reigned supreme
Ere first Creation's form was framed;
When all was finished by His will
His Name Almighty was proclaimed.

When this our world shall be no more,
In majesty He still shall reign,
Who was, who is, who will for aye
In endless glory still remain.

Alone is He, beyond compare,
Without division or ally;
Without initial date or end,
Omnipotent He rules on high.

He is my God and Saviour too,
To whom I turn in sorrow's hour—
My banner proud, my refuge sure—
Who hears and answers with His power.

Then in His hand myself I lay,
And trusting, sleep; and wake with cheer;
My soul and body are His care;
The Lord doth guard, I have no fear.

—*F. de Sola Mendes.*

Lord of the world, he reigned alone
While yet the Universe was naught;
When by his will all things were wrought.
Then first his sovran name was known.

And when the All shall cease to be,
In dread lone splendor he shall reign.
He was, he is, he shall remain
In glorious eternity.

For he is one, no second shares
His nature or his loneliness;
Unending and beginningless,
All strength is his, all sway he bears.

He is the living God to save,
My rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within his palm
Before I sleep as when I wake,
And, though my body I forsake,
Rest in the Lord in fearless calm.

—*Israel Zangwill.*

This beautiful poem is universally popular among the Jews, and we have thought well to print it in two versions. Its origin is unknown, but it is mentioned in the English ritual of 1287, and some attribute it to Solomon Ibn Gabirol, who lived in Arabic Spain in the eleventh century. It is well worth study as a specimen of Jewish hymnology, and appears to have been written with a view to counteract the Christian teaching of the trinity. Aside from this it is a noble composition, and the Hebrew original is sonorous and beautiful.

Among the Sephardic Jews it is sung by the congregation at the close of the morning services on Sabbaths and feast days, while the Ashkenazim use it at the close of the evening services on these days. It is also used at the commencement of the daily morning prayer. On the eve of Atonement Day it is chanted almost everywhere. The last two lines make it appropriate also for the sickroom, and it is often read to the dying.

JOSEPH WOLFF.*

The two great missionary explorers of the last century were David Livingstone and Joseph Wolff. The labours of the former were chiefly confined to Negro races of the "Dark Continent;" whereas the latter made most extensive journeys amongst the various remnants of the tribes of Israel scattered throughout Africa and Asia. The lives of both these great men touch upon all that is romantic and of thrilling interest in the wide range of exploration, and none the less so because they consecrated themselves

to their Master's service, and, with a consuming zeal for souls, went forth to seek and to save the lost.

Joseph Wolff was the pioneer missionary to Jews in the Orient. Like St. Paul, he, too, was "in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness." His almost superhuman efforts in the third and fourth decades of last century cast a halo of romance around Jewish missions, and laid the foundation for much subsequent work. Within the short period of sixteen years we find him visiting Egypt, Palestine, Syria, Asia Minor, Asiatic

*Reprinted by permission from *Church and Synagogue*.

Turkey, Persia, India, Bokhara, Abyssinia and Arabia—and some of these countries more than once. Verily, he compassed sea and land to make proselytes to the faith, of which he became such a doughty champion.

The life of this remarkable man naturally falls into three periods—his early years as a Jew; his missionary efforts amongst his brethren; and his last years quietly and uneventfully passed in country parishes in England. Our chief concern is with the middle period, to which, however, we can do but scant justice, as its constant and restless action and stirring adventures overwhelm us in an embarrassment of riches.

"Wolff," as he was simply called, after his grandfather, was born at Weilersbach, a small Bavarian village, in 1795, or 1796,* of Jewish parents, his father, whose name was David, belonging to the tribe of Levi. He was the rabbi of the small Jewish community of the place, numbering fifteen families, but soon after the birth of his son he removed to Halle. In his very early years the boy received a strict Jewish education, and at the age of six recited the Hebrew prayer-book every day. He was then sent to a Christian school, but apparently only to learn German. When Wolff was eleven years old he was placed at the Protestant Lyceum at Stuttgardt, but growing dissatisfied with it, he went to reside with his cousin, Moses Cohen, at Bamberg, and entered the Roman Catholic Lyceum of that place. He there made up his mind to become a Christian, and a missionary like Francis Xavier. But he was unsettled in the extreme in his search after the truth, and wandered to Wurtzburg, Frankfurt-on-the-Maine, Halle, Prague, Vienna, Presburg, back again to Vienna, Molk, Munich, Anspach, Saxe Weimar, Heidelberg, Soleure, and finally arrived at Prague. There he was baptized by the Abbot of the Benedictine Monastery Emaus, in the year 1812, at the age of seventeen, receiving the name of "Joseph." At his confirmation shortly af-

terwards he received the two further names of "Stanilaus Wenceslaus," which, however, he never used.

Joseph Wolff was by this time proficient in the Latin, Persian, Chaldean, and Syriac languages, and entered the University of Vienna to study Arabic, Ecclesiastical History, and Divinity.



Courtesy London Jews' Society.

JOSEPH WOLFF.

There he remained two years. In 1814 he resided with Count Stollberg, and, like every one else, was much exercised at Napoleon's escape from Elba. In 1815 Wolff entered the Lutheran University of Tübingen to pursue his studies in Oriental languages and theology; but he left the next year on a pilgrimage to Rome, traveling on foot through Switzerland and Italy until he reached the Eternal City. Being introduced to Pope Pius VII., he shewed him a Hebrew Bible which had been the companion of his travels. Wolff entered the Collegio Romano, and in 1817, the Propaganda, from which his Protestant leanings, and neglect of scholastic divinity for the Bible, caused his expulsion in 1818. Wolff now returned to Vienna lamenting that his missionary aspirations had been frustrated. In his distress of mind he

*Wolff himself is responsible for this uncertainty, having supplied these two different dates. *Travels and Adventures*, vol. I, p. 2, and *Missionary Journal and Memoir*, p. 1.

wrote to Hoffbauer, Vicar-General of the Liguorians, who received him into his monastery. Wolff was not happy there for more than a few months, and leaving Vienna, traveled through Austria to the Benedictine monastery of Krems-Munster, where he was well received by the monks. Too restless to remain long in any place, Wolff travelled through Bavaria, Switzerland, and France, entering first this monastery and then that. At Paris he met with Robert Haldane, who exercised a powerful religious influence over him; and with whom he journeyed to London.

We naturally find our interest in this talented and eager youth increasing on his arrival in England, in 1819, at the age of twenty-four, when he came under the notice of Mr. Henry Drummond, the Rev. Charles Simeon, the Rev. Lewis Way, and other well-known friends of Israel. Wolff made his way, as almost every baptized or enquiring Jew did when first arriving in this country, to "Palestine Place," the missionary headquarters of the London Society for Promoting Christianity amongst the Jews, where all were sure of a hearty welcome. He attended the service in the Episcopal Jews' Chapel, conducted by the chaplain, the Rev. Charles Sleech Hawtrey, and, to use his own words, was "enchanted with the devotion and beauty of the ritual." Henceforth he considered himself a member of the Church of England. The society sent him to Cambridge to be trained as a missionary, and to study theology under Simeon (himself of Jewish extraction), and other Oriental languages under Professor Lee. Two years' residence there, and a short course at the London Society's Seminary in Sussex, were sufficient for the zealous young convert who was longing for active missionary service abroad. Mr. Drummond sent him forth on his career. His feverish anxiety to be thus employed is seen in his selection of the words of Francis Xavier, "Who would not travel over land and sea to be instrumental in the salvation of one soul?" as the motto for the title page of his *Travels*. Wolff left England in April, 1821, and with passing calls at Gibraltar, and Malta

(where he baptized a Jew) in due time reached Alexandria. He spent three months amongst the Jews of that city and of Cairo, preaching in their synagogues, and distributing New Testaments. A visit which he paid to the Convent of St. Catherine, Mount Sinai, is interesting from the fact that the monks promised to pray for the conversion of the Jews.

Wolff's eyes, however, were fixed on the Holy City, and his work in Egypt was regarded by himself as a "preparation for preaching the gospel of Christ at Jerusalem." He did so first in the synagogue of the Karaites; and afterwards made daily efforts for three or four months to reach the Sephardim, Ashkenazim and Chassidim, both by word of mouth and circulation of the holy scriptures.

Towards the end of 1822, Wolff visited Antioch and Aleppo, just before the terrible earthquake visitation of the latter city, when hundreds of Jews confessed that the truth of the gospel could not be denied. In the spring of 1823 he was again in Egypt following up his previous work, and going on to Jerusalem for Easter. His three months' labour there amongst the Jews, thus described by himself, "I lodged among them, and was engaged in preaching the gospel from morning to night, and often all night," cleared the way for subsequent efforts.

In the same year Wolff visited Damascus, where the Jews eagerly accepted the Bibles (Arabic) which he had with him, and Aleppo, where he was again well received.

Wolff's account of his visit to Bagdad in 1824, and other cities of Mesopotamia, is most interesting reading. He seems to have visited the scattered communities of Jews, amongst all of whom he had easy access. At Mosul he was shewn a Hebrew translation of the New Testament which had been made by a rabbi a hundred years previously.* "Left as a

*Rev. A. E. Thompson, in his "Century of Jewish Missions," p. 199, speaks of this as an "Arabic" translation. The Rev. F. L. Denman, one of the secretaries of the London Jews' Society, kindly sends this in correction; "In our

precious heirloom to the rabbinical college, it had remained neglected until Wolff pointed out its priceless value. At Orfa, the ancient "Ur of the Chaldees," Wolff found about fifty Jewish families, and some "Jacobites," or Syrian Christians, claiming to be lineally descended from Jews who received Christianity through the preaching of St. James at Jerusalem. Their peculiar ceremonies, as also their features, gave colour to their claim to be literal as well as spiritual children of Abraham.

In 1825 Wolff visited the various Jewish communities of Persia, who, perhaps, have better grounds than any other people to be regarded as descendants of the "Lost Ten Tribes." In 1827 and 1828 Wolff visited the Ionian Islands and Asia Minor. At Smyrna he awakened, as indeed he did everywhere, a widespread inquiry into Christianity on the part of the Jews.

Probably the most romantic and thrilling of all Wolff's experiences were those which he encountered at Bokhara in 1832. "Adventures to the adventurous" is a truism, and Wolff was bold and daring to the last degree, otherwise he would not have accomplished his purpose. He dressed as a Turkoman, and so obtained an audience of the king, when he was denounced as a Russian spy by the Jews. By his wonderful adroitness he overcame all opposition, and received permission to evangelize the Jews, but was forbidden to hold religious converse with Moslems. He took lodgings at the house of a Jew, and was visited by his brethren, who asserted

eighteenth report. 1826, page 163, the following occurs in the journal of the Rev. J. Wolff, where Rabbi Solomon says;

'My grandfather, a great disciple of the wise men, peace be upon him, was very anxious to know the contents of the Gospel; he therefore bought an Arabic Gospel from a Christian priest, and copied the whole of it with Hebrew characters, in order that the disciples of the wise might read and examine it in the college. He read it continually, and when he died he left it as a heritage to the college, but none hitherto has followed his example.'

Mr. Denman says that the Gospel referred to was thus an "Arabic Testament in Hebrew characters," as Dr. Wolff describes it lower down in his journal.—*Editor The Glory of Israel*

from 1820 to 1830. Wolff found plenty to do, and at Calcutta, for six successive days, talked twelve hours on end to all who came to his "retreat."

Hitherto Asia had been the principal scene of Wolff's labours, but in 1835 he was in Abyssinia and 1836 in Arabia, visiting the Yemen. At Sanaa he expounded Is. liii. to the Jews, and subsequently baptized four with their families. The Jews were polygamists, but apparently dissatisfied with the state of things thus entailed. When Wolff asked them how many wives they had generally, he was told, "Only two, and even then there is a devil among them."

Lack of space prohibits us from enlarging on Wolff's labours in the East. His own descriptions remain to this day the most entertaining of missionary annals, and bear witness to the wonderful activity of the man whose striking personality, not unmixed with a harmless, and naive egotism, carried him through numberless dangers, and extricated him from perilous situations. The restlessness of his nature, which in early life that their forefathers had been carried from Samaria by the Kings of Assyria and brought to Haran (Is. xxxvii:12), *i. s.*, Bokhara. The three months spent there by Wolff especially amongst the learned class, were fruitful, and he baptized as many as twenty. These men had all remained faithful when he visited Bokhara again in 1844. That second visit, more hazardous even than the first, was made with the purpose of ascertaining the fate of Colonel Stoddart and Captain Conolly,—two Englishmen, who, as subsequently transpired, had been murdered. Wolff's arrival in the city was witnessed by 20,000 persons shouting "welcome" to the enterprising traveller, whose costume—gown, hood, and shovel-hat—roused no small astonishment. Wolff obtained from the king permission for the Jews to repair their ancient synagogue.

In 1833 we find Wolff in India, visiting the white and the black Jews of Cochinchina, and the Beni-Israel of Poona, Calcutta and Bombay. This was not an unexplored field, as the London Society's missionaries had been working there

impelled him to wander over Europe in search of light and learning, developed in succeeding years into that consecrated fiery energy and impulse which made him so peculiarly fitted to play the *role* of pioneer missionary. Many of his friends, as he said, "believed him to be Elijah," though he archly added, "he always believed himself to be Joseph Wolff!" But a pioneer he was in every sense of the word, and as such rendered yeoman service to a cause, which more than all others, perhaps, needs all the glamour and romance it can call to its aid. So great was his dramatic power in describing his travels that Archbishop Whately proclaimed him to be "a missionary Shakespeare."

Wolff had an iron constitution, and a powerful frame, absolutely impervious to matters of climate, and privations, however severe and enduring. He records that, when travelling in India in 1832, he was stripped of everything, and in danger of being "made into sausages," and "had to walk without a rag of clothing on for 600 miles from the Hindu Koosh to the Punjaub, through storms and snow!" He was relieved and clothed at Cabul by Lieutenant Burnes. Wolff's character, wonderful activity, and resources, were thus caustically summed up by one who knew him:

"He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man who at Rome calls the Pope 'the dust of the earth,' and at Jerusalem tells the Jews that the 'Gemara is a lie,' who passes his days in disputation, and his nights in digging the Talmud; to whom a floor of brick is a featherbed and a box is a bolster; who makes or finds a friend alike in the persecutor of his former or of his present faith; who can conciliate a Pasha or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money, forgiving all the

insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men without giving offence to any—such a man (and such and more is Wolff) must excite no ordinary degree of attention in a country and among a people whose monotony of manners and habits has remained undisturbed for centuries. As a pioneer I deem him matchless, *aut inveniet viam, aut faciet*; but, if order is to be established or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judæan wilderness preparing. * * * * * Thus are his brethren provoked to emulation and stirred up to inquiry. They all perceive, as everyone must, that *whatever* he is, he is *in earnest*; they acknowledge him to be a *sincere believer in Jesus of Nazareth*, and that is a great point gained with them, for the mass of the ignorant and unconverted Jews deny the possibility of real conversion from Judaism." *

General Sir Charles Napier said that Wolff had "worked harder for religion, and had gone through more dangers for it, with a brave heart, than any man living."

Of his life in England as a parochial clergyman, but little can be said in this biography. He married, when a young man, the daughter of the Earl of Oxford, Lady Georgiana Walpole, with whom he lived happily for thirty years, and whose son is Sir Henry Drummond Wolff. When he settled in England, he became vicar of Linthwaite, a small village in Yorkshire. His friend, Henry Drummond, after whom he had named his son, wrote, "Your call is to be an evangelist for all the nations of the earth, and for this you are fit; but, to use your own simile, you are as fit for a parish priest as I am for a dancing-master."

Amongst Wolff's numerous friends

*The Rev. Lewis Way, quoted in "Travels and Adventures of Dr. Wolff," vol. i., p. 287.

and acquaintances, we may mention the names of Sir Walter Scott, Dean Stanley, Dean Hook, Alfred Tennyson, and Alfred and Margaret Gatty.

Wolff died in 1862, at the age of 66 or 67 years—a long life, when the restless activity of brain and body is taken into account, and a full life, in every sense of the word. He exemplified in his person the saying, “it is better to wear out than to rust out.” And his epitaph might well have been, “The zeal of Thine house hath eaten me up.”

W. T. GIDNEY.

RECEPTION OF THE SABBATH.

BY THE EDITOR.

In the life of the truly pious Jew the Sabbath is of prime importance. Israel Zangwill says: “The Sabbath is the hub of the Jew’s universe; to protract it is a virtue; to love it a liberal education.” Well would it be for the Jew if he could observe the Sabbath as God commanded, but the Talmud has added a multitude of rules and regulations to the divine law, which tend to make the Sabbath a burden rather than a delight. Nevertheless it is a day hailed with joy by the more pious Jews. They are accustomed to observe certain ceremonies in connection with the coming in and going out of the Sabbath, which students of Judaism and Gentile Christians may find instructive. In the present article we shall describe the ceremonies connected with what the Jews call the reception of the Sabbath.

The entire ceremony of ushering in the Sabbath is called Kiddush, “sanctification,” from the sanctifying of the wine. It is the duty of the Jewish housewife to make the necessary preparation, which is done by placing the Sabbath lamps or candles on the table, together with a wine cup and two loaves of twisted bread. The loaves are strewn with poppy seed, and are covered by a cloth, finely embroidered and kept for this purpose. They are broken when the master says the blessing, hence are called Berachoth, “blessings.” These

two loaves are symbols of the double portion of the manna given for the Sabbath.

The ceremony of receiving the Sabbath begins with the kindling of the lights by the housewife. This is always her duty, and she accompanies its performance by silently invoking a blessing on the home and family, or by using the following words:

“May our home be consecrated, oh God, by the light of thy countenance. May it shine upon us all in blessing that these lights may be to us as the light of love and truth, the light of peace and good will. Amen.”

Or she uses this benediction:

“Blessed art thou, O Lord our God, King of the universe, who hast commanded us to kindle the Sabbath lights.”

It is significant that in some homes while pronouncing these words she walks *three* times round the light.

It was formerly the custom, after all were seated, for the husband to usher in the Sabbath by reading to his wife the lesson in Proverbs 30:10-31, called Esheth Hayil, “The Virtuous Woman.” This custom might well be revived by the Jews and imitated by Christians. The actual Kiddush then begins with the master’s taking a cup of wine and repeating Gen. 2:1-3, after which he says the following benediction:

“Blessed art thou, O Lord our God, King of the universe, the creator of the fruit of the vine.

“Blessed be thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and wast pleased with us, and hast given us for a heritage, in love and favor, thy holy Sabbath, a memorial of the work of creation; for that day was the first of those called holy, a remembrance of the going forth from Egypt. For thou hast chosen us, and hast hallowed us above all nations, and hast given us, in love and favor, thy holy Sabbath for a heritage. Blessed be thou, O Lord, who hallowest the Sabbath.”

The cup is then passed around for all to drink. Next he breaks the bread, dips a piece in salt, and says another blessing, the Motse, “bringing forth,” the blessing used by all pious Jews when they eat bread:

“Blessed art thou, O Lord our God, King of the universe, who *bringest forth* bread from the earth.”

Lastly he blesses each child in turn, silently or in a prescribed formula. In

blessing his sons, he says, "May God make thee like Ephraim and Manasseh," and on the heads of the daughters, "May God make thee like Sarah, Rebecca, Rachel and Leah." In both cases he concludes with the three-fold priestly benediction.

The supper closes with the grace after meals, after which certain Psalms (95-99, 29, 92 and 93) are read, which are grouped around a very popular hymn, *Lecha Dodi, i. e., "Come, my Beloved."* This hymn welcomes the Sabbath as a bride, and was written by Solomon ben Moses Alkabiz, a poet born in Safed, Palestine, who flourished in the sixteenth century. This poem, admitted into the liturgy of both Spanish and German Jews, was translated into German by Herder and Heine. Jews delight to use it to usher in the Sabbath. Of its nine stanzas we give three in the version by Mrs. Alice Lucas:

LECHA DODI.

Come forth, my friend, the bride to meet;
Come, O my friend, the Sabbath greet!

"Observe ye" and "remember" still
The Sabbath—thus His holy will
God in one utterance did proclaim.
The Lord is one, and one His name
To His renown and praise and fame.

Come forth, my friend, the bride to meet,
Come, O my friend, the Sabbath greet!

Greet we the Sabbath at our door,
Well-spring of blessing evermore,
With everlasting gladness fraught,
Of old ordained, divinely taught,
Last in creation, first in thought.

Come forth, my friend, the bride to meet,
Come, O my friend, the Sabbath greet!

Arouse thyself, awake and shine,
For, lo! it comes, the light divine.
Give forth a song, for over thee
The glory of the Lord shall be
Revealed in beauty speedily.

Come forth, my friend, the bride to meet,
Come, O my friend, the Sabbath greet!

Many legends concerning the Sabbath are found in the Talmud. We gladly reproduce one of these ancient tales, called

AN ESHETH HAYIL.

One Sabbath day Rabbi Meir had been in the academy all day teaching the crowds that eagerly flocked to his lectures. During his absence from home his two sons, distinguished for beauty

and learning, died suddenly of a malignant disease. Beruriah, his wife, bore the bodies into her sleeping chamber, and spread a white cloth over them. When the rabbi returned in the evening and asked for his boys that according to wont he might bless them, his wife said, "They have gone to the house of God."

She brought the wine cup, and he recited the concluding prayer of the Sab-



Courtesy of "Tidings."

RECEPTION OF THE SABBATH—SPANISH JEWS.

bath, drinking from the cup, and, in obedience to a hallowed custom, passing it to his wife. Again he asked, "Why are my sons not here to drink from the blessed cup?" "They cannot be far off," answered the patient sufferer, and suspecting naught Rabbi Meir was happy and cheerful. When he had finished his meal Beruriah said, "Rabbi, allow me to ask you a question." With his permission she continued: "Some time ago a treasure was entrusted to me, and now the owner demands it. Shall I give it up?" "Surely my wife should not find it necessary to ask this question," said the rabbi. "Can you hesitate about returning property to its rightful owner?" "True," she replied, "but I thought best not to return it until I had advised you thereof." And she led him into the chamber to the bed, and withdrew the cloth from the bodies. "O my sons, my

sons," lamented the father with a loud voice, "light of my eyes, lamp of my soul. I was your father, but you taught me the 'Law'." Her eyes suffused with tears, Beruriah seized her grief-stricken husband's hand and spoke: "Rabbi, did you not teach me to return without reluctance that which had been entrusted to our safe-keeping? See, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'" "Blessed be the name of the Lord," repeated the rabbi, accepting her consolation, "and blessed, too, be his name for your sake; for it is written, 'Whoso findeth a virtuous woman, far above pearls is her value. * * * * She openeth her mouth with wisdom, and the law of kindness is upon her tongue.'"

The Sabbath lamp used by the Jews is of various forms. Some use the Menorah, or seven-branched candlestick, while the favorite form is the hanging lamp, like those seen in the Oppenheim pictures. In Hull House, Chicago, we saw recently some very interesting lamps with three, five, seven, nine, and even thirteen branches, and inscribed with the words in Hebrew, "to light the lamp of the Sabbath," taken from the benediction pronounced by the housewife. On the Sabbath evening Jews are accustomed to read a chapter from the Mishnaic tractate *Sabbath*, which deals with the lamp and other laws of the Sabbath. A portion of this Talmudic chapter will give some idea of the superstitious notions of the Jews, and will show to modern readers what the ancient rabbinical refinements of the traditional law were like.

"With what species of wick may the lamps be lighted on the Sabbath? and with which may they not be lighted? They may not be lighted with the moss that grows on cedars; nor with undressed flax; nor with floss-silk; nor with a wick made of osier; nor with thread made of a kind of grass growing in the wilderness; nor with the weeds growing upon the water. They may not be lighted with pitch, nor with wax, nor with oil of Keek; nor with consecrated oil profaned and set apart to be burnt; nor with the fat from the tails of sheep, nor with tallow. Nahum, the Mede, said they may be lighted with boiled or clarified tallow; but the rabbins decide that whether it be boiled or not boiled, it may not be used to light therewith.

"They may not be lighted even on festivals

with oil set apart to be burnt. Rabbi Ishmael says, that for the honor of the Sabbath they may not be lighted with dregs of pitch. But the rabbins allow all sorts of oil. . . . Rabbi Tarphon says, they must not be lighted but with oil of olives only. Nothing which grows from the wood of a tree, is proper to light with, but flax; and whatever grows from the wood of a tree, cannot be polluted by the pollution of a tent, but flax. A slip of cloth which has been folded, but not singed; Rabbi Eleazer says, it is unclean, and must not be used to light with. But Rabbi Akiba says it is clean, and may be used to light with."

It is ever thus in the Talmud, "Rabbi A. says this," "Rabbi B. says that," etc., etc. And so you have it. No wonder the yoke of the rabbis grew to be a burden, and no wonder the people looked to Jesus with astonishment, "who spake as one having authority, and not as the scribes."

HEBREW-CHRISTIAN BROTHERHOODS, UNIONS AND ALLIANCES OF THE PAST AND PRESENT.

BY REV. LOUIS MEYER, HOPKINTON, IOWA.

(Concluded from last month, page 230.)

After the Hebrew-Christian Brotherhood in New York ceased to exist in 1869, Lederer, Goldberg, Neander, and the many prominent Hebrew-Christians made no more efforts to organize a union until Meyer Lerman (born in Russian Poland, 1837; baptized London, 1858; missionary to the Jews in New York since August, 1867, of the Church Society for Promoting Christianity amongst the Jews since 1878) founded the *Hebrew-Christian Brotherhood and Prayer Union*, October 10, 1884. It was affiliated with the similar organization in the Church of England and was composed mainly of the converts of Episcopalian missions. Its meetings were held in the Mission House every week, and a visitor of a meeting in 1886 describes it as "a quiet, orderly assembly, where Hebrew-Christians were evidently encouraging each other in the faith of the true Messiah, and testifying earnestly, but lovingly, of that true Messiah to unconverted brethren of their race who were present. Bishop Schereschewsky was

the patron of the brotherhood and encouraged the members by occasional letters.

The brotherhood is not mentioned in the reports of the Church Society which appeared since 1889, so that it probably disbanded in that year. It proved a great help to the work of the mission even in its brief existence.

During the past winter efforts have been made in New York and Brooklyn by Dr. Harry Zeckhausen, Revs. Leopold Cohn and Bernhard Angel, and Meyer Lerman, to bring about a closer union of Hebrew-Christians, which finally resulted in the founding of a *Hebrew-Christian Brotherhood and Sisterhood* on June 11, 1903. Meyer Lerman is its president, and Dr. Zeckhausen is its secretary. The chief purpose of this brotherhood and sisterhood is the upbuilding of Christian character and the better acquaintance of its members with each other. Active missionary work is not intended, as far as we know.

II. ENGLAND.

We could not find any traces of efforts to unite the numerous Hebrew-Christians in London prior to 1830, in which year the *Union of Hebrew-Christians* was formed. Its purpose was two-fold: To further the evangelization of the Jews and to assist those of their Jewish brethren, who were needy on account of their professed faith in Christ. The union published an address to the Jews in England, but achieved nothing, and ceased after a short existence. All its members were brought to Christ through the instrumentality of missionaries of the London Jews' Society, and it was actually an auxiliary of this society.

The same is true of the still existing "*Episcopal Jews' Chapel Abrahamic Society corresponding with and relieving the temporal wants of believing and inquiring Jews*," which was founded in 1835. The title describes the purpose of the society very clearly, although it is not restricted to Jews in London in its work of relief. All its members are Hebrew-Christians, and the society has done much good in its sixty-eight years of ex-

istence. We would call especial attention to the help which the members of the Abrahamic Society gave to F. C. Ewald, when he opened the Inquirers' Home in 1853. This home, under the supervision of Ewald, then of Heinrich Aaron Stern, then of J. M. Eppstein, and now of Canon Kelk, has proved a wonderful blessing to many hundreds of inquiring Jews.

In 1866 the celebrated Dr. Carl Schwartz founded the *Hebrew-Christian Alliance* for the purpose of testifying to the Jews that Hebrew-Christians consider themselves still Jews, of reminding the church of the promises to the Jews which are yet to be fulfilled, of assisting and upbuilding each other in brotherly helpfulness, and finally of undertaking direct gospel work among the Jews. The name of the founder of this alliance was so well known that Hebrew-Christians everywhere became interested, and the alliance soon had eighty members. Its meetings were held every two weeks and were well attended. *The Scattered Nation and Jewish Christian Magazine*, published monthly by Schwartz, was the excellent organ of the alliance and stirred not only the hearts of the Hebrew-Christians, but also the interest of Gentile Christians and even of unbelieving Jews. Evangelistic addresses were regularly given by members of the alliance in different parts of London, and the administration of the Hebrew-Christian model farm in Palestine was undertaken by the alliance. Branches were founded in different parts of Europe, and the annual meetings and reports regularly increased the enthusiasm, although the great majority of Hebrew-Christians were opposed to the "judaizing" tendencies of Schwartz and his alliance.

The sudden death of Schwartz, September, 1870, caused the immediate suspension of this Hebrew-Christian Alliance, and it was clearly proved that it was held together not so much by real interest in the cause, as by the magnetic influence of a great man!

The Rev. Maxwell M. Ben-Oliel made two attempts at uniting Hebrew-Christians; in 1863 and 1871 but both proved

failures. In 1882 Rev. J. B. Barracough, a Gentile Christian missionary of the London Jews' Society, urged the Hebrew-Christians to unite, and through his influence twelve Hebrew-Christians met in the Jews' Chapel and organized the *Hebrew-Christian Prayer Union*. In July, 1882, a constitution was adopted, and Dr. Heinrich Aaron Stern was elected president. It was decided to hold quarterly prayer-meetings and frequent social gatherings for the cultivation of personal acquaintance of the members. Every member was obliged to pray on Saturday for the salvation of Israel and for the prosperity of the union.

Most of the prominent Hebrew-Christians of England joined the union, and branches of it were founded in every part of the world, so that the number of members on the roll exceeded six hundred in 1892. But from that year on the numbers grew smaller, until, in 1896, the union scarcely was alive. An effort to revive it in 1897 was unsuccessful, and all signs of life in the Hebrew-Christian Prayer Union ceased.

In the spring of 1901 a fresh organization was started, and on July 3, 1901, the new organization and the remains of the union were amalgamated as the *Hebrew-Christian Alliance and Prayer Union*. Rev. Maxwell M. Ben-Oliel is its efficient president, who reports that the alliance is in a prosperous condition. Its aims are: United testimony of Christ to the Jews, and of the existence of the Jews and their grand future to the church; an example of brotherly love; assistance to Hebrew-Christians in sickness, need, and persecution; and the promotion of brotherly love, social intercourse, and mutual edification among its members.

The *Hebrew-Christian Assembly* was started in 1898. Its purposes are mutual edification, worship, and the carrying on of open-air meetings among the Jews. The oversight is in the hands of an elective committee, and the assembly is informally connected with the *Mildmay Mission to the Jews*.

There were some other ephemeral unions in England, like the *Hebrew-*

Christian Patriotic Alliance of Mark Levy, which, however, caused only a passing interest.

III. JERUSALEM.

Canon A. H. Kelk was the founder of the *Jerusalem Hebrew-Christian Association*, since he called a meeting of Hebrew-Christians at his house, August 12, 1898. A constitution was drafted by order of this meeting, and the association was organized, August 19, 1898. Its object is to promote the moral, intellectual and social culture of its members, and to inculcate the exercise of mutual sympathy, assistance and protection.

The secretary of this Jerusalem Hebrew-Christian Association was Rev. L. Zeckhausen until his removal to Cracow, who, in 1901, sent out a circular calling the attention of Hebrew-Christians everywhere to the necessity of union.

Dr. Morris J. Franklin, whom we so frequently mentioned in connection with American Hebrew-Christian alliances, is the active and wide awake president of the Jerusalem Association.

We know of no efforts at union in Germany, France and Holland, although in Amsterdam my uncle, Rev. Theodore J. Meyer, made a futile effort to organize a Hebrew-Christian brotherhood in 1869.

In Sweden, a Hebrew-Christian Federation was started in 1902, which sends us its greetings and its best wishes through its president.

In having thus surveyed the field, you undoubtedly will be no less surprised than I was, by the multitude of futile and successful efforts at uniting the Hebrew-Christians in different countries. May God guide us and give us wisdom, as we are planning to form a Hebrew-Christian Alliance, that it may indeed be an alliance to His glory!

HOPKINTON, IOWA.

Verily thou art a God that hidest thyself, O God of Israel, the Saviour.—Isaiah 45: 15.

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33: 27.

Israel shall blossom and bud, and fill the face of the world with fruit.—Isaiah 27; 6.

STEPHEN SCHULTZ.

BY PASTOR DE LE ROI.

Translated by the Editor from Zion's Friend.

Stephen Schultz was born of Gentile parents in 1714, in Flatow, in what was then Poland, now West Prussia. His father was a shoemaker, and his mother, a very pious woman, dedicated him to the Lord with a vow, and named him Stephen, in the hope that he might do similar work to Stephen, even though he should suffer as the proto-martyr did; and he was actually led thereafter, as a witness of Christ before the Jews, into a school of suffering, which brought him repeatedly near to a martyr's death. War and devastation impoverished his wealthy parents, but the boy prospered in the strenuous experiences of life. Already he felt drawn to the Jews, and early learned to speak their Jargon. His mother asked him seriously therefore if he would become a Jew. He answered, "Oh, no; I shall not become a Jew, but study, learn the Talmud, and convert Jews."

It seemed at the time, indeed, as if he uttered only a hasty childish fancy, for he became a shoemaker with his father, and so remained until he was fourteen years old. But the miserably poor shoemaker's apprentice made his way, through vicissitudes and remarkable providences, in his seventeenth year to the gymnasium in Stolp. Here, through the love of true Christians, who were impressed by his unusual spiritual maturity, he was supported without charge, and as a result of his iron assiduity and great endowment was able at nineteen years to repair as a theological student to the University of Königsberg. Here he spent the years 1733-36, learning and teaching, when a turn came into his life which led him to that task of which already as a child he had prophetically spoken.

Professor Callenberg in Halle, a spiritual kinsman and scholar of A. H. Franke, that eminent advocate of Pietism, had called into life in 1728 the *Institutum Judaicum*, the first properly

evangelical mission to the Jews, which, even as the mission to the heathen, is a child of Pietism. In 1730 Callenberg had sent out J. G. Widmann and J. A. Manitius as "traveling co-workers" to preach the gospel to the Jews. These came to Königsberg in 1736, and Prof. Salthenius recommended to them for their mission work Stephen Schultz, as a proper person whose rabbinical studies had fitted him for this purpose. They turned therefore to him, and he, although almost broken down from overwork, decided to follow their call at once, without flinching in the least of his state of health. For a whole year, amid the greatest privations, he traveled with these new friends over the present Baltic provinces, and returned from the journey sounder in health than before. This had been in the main only a trial trip, and it was not intended to place him at once wholly in the mission service.

He remained therefore in Königsberg from 1737 to 1739, laboring as preacher and teacher. He received in this period several calls to the pastorate, but refused each one. In 1739 a summons came to him from Halle to devote himself to the *Institutum*, and at the same time a call to the lucrative superintendency at Stallupönen. The people of Königsberg, and especially the theological faculty there, urged him to accept the former honorable offer. He finally declared to them that he would follow their counsel, if they would solve for him five doubts, which lay heavily upon him. (1) If God in that day should ask me, "Did I not give thee from childhood an inclination to show the way of salvation to the Jews?" so would I answer, "Yes, Lord." (2) "Did I not show thee in the trial journey three years ago that I am able to give thee the ability to labor?" so would I answer, "Yes, Lord." (3) "Have I not shown thee that the harvest of the Jews is great, but the laborers are few?" so would I answer, "Yes, Lord." (4) "Did I not show thee that in the trial journey thou hadst many a good opening among the Jews, and that with further journeys and greater practice thou mightest have wider entrance?" so would I answer, "Yes, Lord." (5) And

if finally then the Lord should ask me, "Why hast thou not followed the call thou hast received?" then would I let the honorable faculty answer. Thereupon the professors replied: "No, that will we not be responsible for. Go, in God's name." So they blessed him and let him go.

Soon thereafter, in 1740, his wanderings in the mission cause began. By 1756 he had searched after the Jews in all Germany, in Denmark, Sweden, Poland, in portions of the present Russia, Holland, Switzerland, Italy, England, Austria-Hungary, Turkey, Asia Minor, Syria, Palestine and Egypt. The death of his companion, Woltersdorf, hindered his visiting, as had been planned, Persia, Central Asia, India, Abyssinia, and on the return journey thence, Spain, France and North America. For the Callenberg mission had resolved to carry the gospel once to the scattered children of Israel in the whole world, in order that they might everywhere be reached with the message of peace. An immense undertaking in a time when neither railways nor steamships existed, when travel in many lands was subject to the greatest dangers, and when the poor missionaries, who were compelled to go everywhere on foot, had to battle against the greatest privations! The courage of these missionaries is astonishing, and the joy of sacrifice with which, for instance, Schultz repeatedly even on his journey refused the most agreeable places as preacher or theological professor, that he might remain the messenger of salvation among the scattered Jews, is a proof that this man was a missionary after God's own heart.

(Concluded next month.)

THE JEWS.*

BY REV. H. M. PARSONS, D.D.

The Jews have justly been named the greatest modern miracle, and also the ineffaceable evidence of the divine origin

of the holy scriptures. At the present time the attention of the world is attracted to the atrocious persecutions inflicted upon them by the authority or instigation of the Greek Church in Russia, and also by the increase of the anti-Semitic feeling not only on the continent of Europe, but also in Great Britain and America. Another phase of the Jewish question, as affecting the increasing alarm and disturbance of the powers over the Eastern question, is the Zionist movement, which in five years has wrought a greater change in Jewish thought and expectation than any and all other influences combined.

This movement has accomplished more in the short period of its progress to change the attitude of the Jew toward the Christian faith than all missionary effort in the century past, because it has turned the Jewish thought upon their great Prophet and Teacher, and therefore has led to the study of the New Testament. Here again we see the divine power of the word of God. It cannot be bound by superstition nor by unbelief. There is no religion in the Zionist movement. Orthodox Jews, reform Jews, Hebrew-Christians and unbelievers unite on a common platform, and are moving forward under the single purpose of securing national autonomy.

To this end for five years past the one plea at each annual assembly has been, study the history of your nation and of your land. The best book for this purpose is the Bible. This has been proclaimed from their platforms by the most honored rabbis, by infidel leaders, by their ablest writers and philosophers. While opposition in various forms was encountered at the beginning, it has been largely overcome, and after the last meeting in Basle, Switzerland, three distinguished rabbis in the United States gave orders in their synagogues and through their Hebrew papers, that to learn the character and works of the prophet Jesus of Nazareth, the New Testament must be a text book in the 228 Hebrew schools of the United States.

We Protestants believe that the sacred

*A paper read before the Ministerial Union, Toronto, Canada, November 2, 1903.

scriptures are the *living oracles* of God, and we know that they can and do make wise unto salvation Jew and Gentile alike. Hence we need not wonder that the Jew may be taking his first step out of the *dry-bones valley* of Ezekiel 37.

Another providential fact worthy of notice is the circulation of 150,000 copies of the New Testament in Hebrew and in the Jargon, among the Jews of Russia and the continent, has awakened a strong desire among the younger portion of this ancient people to know more of the history of their fathers and to review the treatment they gave of Jesus the prophet. In many cases this honest search has been rewarded in the conviction and conversion of many Jews, who are eminent in their missionary efforts for their brethren.

From the pressure of this awaking the mind of the church is being turned to study the histories of the Old Testament with new interest. Prophecy as regards this nation is becoming luminous to Christian students. The isolation of this *nation* from all the other nations is seen in the covenant God made with Abraham. That covenant had two significant turns. The provision of a certain territory, to be held by his *natural seed*, and also a *spiritual seed*, who should bring abundant blessings to all nations. Which seed, we are told in Galatians, was *Christ*.

When Moses was raised up to be God's executive, to lead this people of the covenant out of bondage, the whole history shows that the promised land was the first part to seek, and the leadership of Jehovah to be the instrument of bringing other nations into allegiance to God was the second. We know that rebellion against these plans of God sent them into the wilderness. And when they were led into the land rebellion led them to forfeit the possession, and finally to be submerged nationally, and lose all the divine benefits they had enjoyed, except isolation. They are still separate in the earth—and still waiting for that deliverance which will reveal them as the *everlasting nation*. This last thought is

the promise given to David, 1 Chron. 17:17, when in view of the promise of an eternal kingdom (v. 14), David says: "Thou hast regarded me according to the estate of a man of high degree, O Lord God." A distinguished scholar renders the last phrase, "a man of high degree," "the Adam from above"—referring to the second Adam. Another feature of all judgments of Israel in the punishments threatened is the final blessing that Jehovah promises in every case, on the ground of His covenant with Abraham. Amos 9:11-15 is a plain prediction of the elevation and supremacy of Israel—after his wanderings—and though still future, will certainly follow "the great tribulation," the "day" of Jacob's trouble."

That Israel will return to Jehovah, and there fulfill the ancient covenant, with respect to all nations, is clearly taught in the closing prophecy of Isaiah 61:6: "Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." A similar prophecy is found in Ezekiel 37:21-28.

Yet there is a period of great sorrow and suffering to intervene before this Day of the new dispensation is ushered in. After his utmost efforts to seduce and destroy the ancient people of God, Satan in the person of the anti-Christ, will experience a disastrous overthrow in his final march against Jerusalem, when all nations are gathered against the city, and there shall at the first be success, the "city taken—houses rifled—women ravished and one-half the inhabitants captured" (Zech. 14:3, 4). The Lord then appears for the destruction of the foe and salvation of the nation, as in the earlier days of their history.

(Concluded next month.)

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me: for I have redeemed thee.—Isaiah 44: 22.

In the Lord shall all the seed of Israel be justified, and shall glory.—Isaiah 45: 25.



JEWISH MISSION FIELD.



AT HOME.

Stereopticon Lecture.

Rev. H. Denning, of Cleveland, has prepared an illustrated lecture on "World-Wide Jewish Missions." It includes a unique set of panoramic studies of Jewish life in many lands, and gives much information concerning Jerusalem, Zionism, Israel in Russia, the missions of the London Jews' Society in Europe, Asia and Africa, the Jews in America, and methods and agencies in Jewish missions. It is our earnest hope that brother Denning may by means of this lecture awaken a wider interest in the people of Israel, and lead many more to prayer and labor for their salvation.

Union Services.

Union Services.—The Hebrew-Christians in New York City are continuing the monthly meetings for prayer and Christian fellowship begun last winter at the Camp Memorial church, 141 Chrystie street. At the last meeting, Sabbath evening, Nov. 8, there were 19 Christian Jews and Jewesses present. The sermon was preached by Rev. B. Angel from Matt. 11:28. The editor was glad to be with the brethren, and to encourage them in the maintaining of these services. It is hoped that they may be able to do something by way of uniting the many converted Jews of Greater New York, and in leading them on to larger efforts for their brethren in that community.

Success in Brooklyn.

Rev. Leopold Cohen says of his work in *The Chosen People*:

The Lord has blessed this work to a much larger extent than was expected. The mission started out nine years ago as a pioneer, and met with bitter persecution on the part of the Jews. There was little prospect of seeing results, but now forty-three, including six women, have been publicly baptized, and over four hundred Jews have confessed secretly that the Lord Jesus is the true Messiah.

Meetings in Baltimore.

As a result of the impulse received at the Mt. Lake Park conference last August, some of the friends in Baltimore have arranged a series of meetings in that city from November 23 to December 1, and have invited Rev. Leopold Cohen, of Brooklyn, Mr. Maurice Ruben and Mrs. C. Gondret to take part therein. It is hoped that these meetings may result in an awakened interest in the Jews of that place, and that the work, which has been in abeyance for some time, may take on a new start. A worker is very much needed among the 35,000 Jews of Baltimore.

The Church Society.

The twenty-fifth annual report of the Church Society for Promoting Christianity Amongst the Jews (Episcopalian) is a very brief document. It covers the year ending September 1, 1903. The society has two mission stations, in New York and Philadelphia, and employs three missionaries. It has a school for children in each of these cities, and the chief work done is among the children and by visitation. The school in New York, located at 68 Seventh street, was started thirty-nine years ago by Miss M. J. Ellis, the present principal. The report says that "some eighty children are in constant daily attendance." On a recent visit we found twenty-three children present.

The society's income for the year was \$8,404.06. It seems to us that the work done is very small in proportion to the income. One-third of the total sum is expended for "administration," the superintendent and secretary, who are not missionaries, receiving for "stipend" and "traveling expenses" a total of \$1,899.37. For years the income of this society has been decreasing. A new spirit of zeal for the Lord Jesus Christ and for his needy brethren is greatly to be desired in this and other missionary societies at work among the Jews.

The Ontario Union.

The Ontario Friends of Israel Union held a convention in the beautiful city of Hamilton, Ontario, October 28 and 29, at the Gospel Tabernacle, P. W. Philpott, pastor. The attendance was not large, but a good degree of interest was manifested in the cause of Jewish evangelization. Various addresses were given concerning different phases of the Jewish mission question. The editor of this magazine was glad to be present, and to aid in arousing a deeper interest in Israel.

Reports were made showing that the society had not been idle, although, owing to the ill-health of Elder David Fretz, the superintendent, not as much had been accomplished as was wished. Miss M. A. Baker was employed for a few months in the summer. She visited among the Jews in Hamilton, and spoke in Israel's behalf in various places in the province. At the business session on October 29 the following officers were elected: Mrs. M. W. Parker, Hamilton, president; Mr. J. Stafford, Hamilton, vice-president; Elder D. Fretz, Vineland, treasurer; Rev. W. A. McKenzie, London, field secretary; Mrs. C. Henderson, Hamilton, recording secretary. It is earnestly hoped that this union will expand under the energetic leadership of the field secretary, and that many new prayer unions may be formed. Ontario does not have a great number of Jews, but she has a good number of earnest-minded Christians who should be led out into the ministry of prayer and giving for the cause of Israel.

A Rabbi's Prayer.

Miss Lanterman, who is doing mission work among the Jews in New York, related to me an incident of her experience in a synagogue where she attended a service on the recent Day of Atonement. At the close of one of the prayers offered by the rabbi, he said: "We ask it in the name of our Messiah." He evidently referred to the Lord Jesus Christ, but according to the Jewish ritualism no Jew would utter such a prayer. It seems as if the weak efforts for gospel work

among the Jews during the last few years were bearing fruit. Although comparatively little mission work is being done, and that among the poor class only, yet it seems to reach the better class of Jews also, and therefore this rabbi, as well as a number of others, is commencing to pray to God in the name of the Messiah Jesus. Well did the Lord Jesus command his disciples to "*preach the word*," because the preaching of the gospel must show its power sooner or later. It does not matter whether so-called wise men agree with it or not.—*Chosen People*.

ABROAD.

Baptism of Jewesses.

Rev. Arnold Frank, Hamburg, reports the baptism, September 20, of two Jewesses, who had received careful instruction for this important rite. This makes almost 150 baptisms for the missions of the Irish Presbyterian Church since its entrance on the Jewish field. Among the converts claimed by the Hamburg Mission of this church are Mr. Neugewirtz, now missionary of the London Jews' Society in Montreal, Rev. I. T. Trebitsch, late of Montreal, now curate at Appledore, England, and Rev. J. Deutschberger, who is just opening an industrial mission to the Jews in London. Another is Mr. K. Kennert, "now an able and earnest Jewish missionary in Koenigsberg."

Witnesses from Israel.

This is the title of a very interesting little book written by Rev. A. Frank, containing sketches of twelve prominent Christian Jews. Two of these brief biographies we have already given our readers, viz., of Joseph Rabinowitz in the January number, page —, and of Prof. Caspari, in the July issue, page 152. This booklet was sent by the author to all the rabbis in Germany, Austria and Hungary. He says that good results have followed this distribution. A chief rabbi wrote from Austria that a colleague of his was so impressed by its

reading that he had decided to become a Christian.

Progress in Calcutta.

Trusting and Toiling has received the following from Mrs. Lennard:

"You will be glad to know that there has been an awakening among the better class Jews, more among the English-speaking Jews and Germans. There is a great demand among them for complete Bibles, both the New and the Old Testament. A light seems to shine in their hearts, and they feel the need of a Saviour. The harvest truly seems ripe, may the Lord reap it. It seems that I am more welcome in the houses than I ever was before, and if I do not open the conversation with the name of Christ, they do it for me. Christ is the subject wherever I go. A number of these Jews have gone to different churches of their own accord. My cry is, more helpers to evangelize the field."

An Open-Air Preaching Ground.

The Barbican Mission to the Jews, London, is proposing to use a vacant lot adjoining the mission building in White-chapel for an open-air preaching ground. A lady friend of the mission has offered £500 for the purchase of the site for this purpose. The Rev. H. W. Webb-Peploe, president of the mission, says in *Immanuel's Witness*: "The importance of this open-air work needs no argument. Many Jews who will not enter a Christian place of worship will stop by the way and listen to an earnest preacher." So abroad as well as at home we see the emphasizing of open-air work for the Jews.

Mission Tours in Europe.

One of the most fruitful methods of evangelizing the Jews is by means of itinerating tours. Joseph Wolff, whose biography appears elsewhere in this issue, was a pioneer in this work, although not the first. A brief account is also given in this number of Stephen Schultz, who toured Europe and the orient in behalf of the Jews in the eighteenth cen-

tury. Rev. David Baron, of London, during his twenty-three years' work for his people has made about seventeen tours in Europe and the lands around the Mediterranean. Rev. S. H. Wilkinson, of the Mildmay Mission, has visited Russia nearly ten times, while his honored father, Dr. John Wilkinson, traveled for the British Society almost continuously through twenty-two years, stirring up Christians and visiting Jews in all parts of the United Kingdom. Prof. E. F. Stroeter, formerly a missionary in New York, has spent the last six years traveling through Central Europe in a similar service. Many others have traveled extensively, and by their labors have aided in bringing to Jews a knowledge of the Christ.

A regular part of the work of the Barbican Mission now is the annual tour of its missionary, Prediger C. T. Lipshytz, on the continent. He has visited various portions of Europe the past summer with much encouragement. Mr. Robert Feinsilber, of the Hebrew-Christian testimony to Israel (Mr. Baron's work), has traveled much during the summer in Hungary and Russia. His account of this tour in *The Scattered Nation* gives a lively idea of the dangers, difficulties and encouragements of his journey of some 5,000 miles in 53 days. Mr. I. I. Aschkenasi has made two visits to the continent this year. The first tour was in Italy in the spring in company with two others. He says in *The Morning Star*:

"We visited together many places where we had good opportunities to speak and to preach Christ to the Jews. Florence, Modena, Padua, Milan, Pavia, Alessandria, Spinetta, Turin, and other smaller places, were successfully visited, where the brethren had arranged meetings beforehand. In some places we had many to listen willingly, and they paid great attention to Moses, the prophets and the new covenant scriptures. How wonderfully the way has been opened to preach Jesus of Nazareth to the Jews in this dark and superstitious country of Romanism; for not only did the Jews listen to the glad tidings, but many Roman Catholic natives were priv-

ileged, perhaps for the first time in their lives, to hear of a gracious Saviour who died for their sins."

Jewish Feasts.

At the recent annual all-day of prayer for Israel of the Mildmay Mission, the Rev. S. H. Wilkinson gave an address on Leviticus xxiii, concerning "the seven feasts, which seem to cover God's program of history." We quote the brief report given in *Trusting and Toiling*:

"The Sabbath, which was not exclusively Jewish, but universal, and which was the seal upon the perfection of God's work in creation; Passover, setting forth redemption; the waving of the Omer, a

type of the resurrection; the Feast of Weeks at wheat harvest, signifying Pentecost, the ingathering of the church by the Holy Spirit. As six months' drought followed the harvest, so in this dispensation no further outpouring of the Holy Spirit, as at Pentecost, was to be expected, but as in Palestine the summer night mists were provided to refresh the thirsty earth, so now blessed refreshings of the Spirit fall upon the church. Then the Feast of Blowing of Trumpets, which signified the Day of the Lord, the Day of Judgment. The Day of Atonement; Israel waiting for the reappearance of the High Priest; and finally, the Feast of Tabernacles, millennial peace or millennial Kingdom.



THE JEWISH WORLD.



Death of Dr. Jastrow.

Dr. Marcus Mordecai Jastrow, rabbi of the Rodeph Shalom congregation, Philadelphia, died October 29, at the age of 74. He was born in Prussian Poland, and after a very complete education led an eventful life as rabbi at Warsaw, Russia, taking part in the Polish national agitations. Compelled to leave Warsaw, he finally came in 1866 to Philadelphia, having received a call to the synagogue where he spent the rest of his life. Dr. Jastrow's chief literary work was a "Dictionary of the Targumim, Talmud Babli, Talmud Yerushalmi, and Midrashim," the only Talmudic dictionary in English, and just published in its final part since his death. In a German work, published anonymously while he was at Warsaw, he wrote these words: "The Jewish question, as a whole, in Poland is a Gordian knot which only a second Alexander could loosen"—and Alexander II. was then Czar of Russia.

Prayers for the Dead.

A. R.'s question, a fortnight ago, as to the custom among Jews at the present time in regard to prayers for the dead can be easily replied to. Jews do pray for the dead. Besides praying for them on ordinary funeral occasions, there are

special days set apart for such prayers—the last days of festivals. The intercessory formula runs: "May God remember the soul of my honored relative who has gone to his repose; for that I now solemnly offer charity for his sake; in reward of this, may his soul enjoy eternal life, with the souls of Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah, and the rest of the righteous males and females that are in Paradise; and let us say, Amen."—*Editorial in "The Jewish World"* (London).

Talmudic Basis of Russian Law.

In the *Messenger of the Law*, the organ of the St. Petersburg Legal Society, there appeared recently an essay by a well-known jurist named Baratz, in which it was shown that the famous "Pskov Code," the oldest monument of Russian jurisprudence, is largely based on Talmudic Laws. This influence has come from the Jewish Khazars, who were powerful in Russia in the ninth, tenth and eleventh centuries. The article has caused much dissatisfaction in anti-Semitic circles.—*The Jewish World*.

Russia Withdraws Opposition?

It is reported from St. Petersburg that the Russian ambassador in Constantino-

ple has informed the Sultan that the Russian government is favorable to grant to the Zionists such parts of Palestine which do not include the holy places of Christendom. It is likewise stated in the Russian papers which bring the information, that on receiving this assurance from the representative of the St. Petersburg government, the Sultan telegraphed to Dr. Herzl, inviting him to Constantinople.—*The Jewish World*, Oct. 30.

Zionism in Russia.

The Berlin correspondent of the *Daily Express* telegraphed recently:

"Information reached me from a reliable source that the British offer to the Zionists of the African territory has caused a sudden change in the Russian government's opinion of the value of the Jews to the community. Zionists are now receiving hints from official quarters that Russia is willing to grant territory in Manchuria for the establishment of an autonomous Jewish State under a Russian protectorate. Russia will not make the proposal formally till she is informed how the Zionists accept the idea.

"A striking confirmation of the information I have received is supplied in a remarkable article in the Russian semi-official journal, the *Warschawski Dzienik*, published at Warsaw. This organ, which hitherto advocated the most extreme anti-Semitism, writes:

"If the African scheme is realized we shall lose a host of Russian subjects whose work contributes largely to the vitality of the Russian Empire. We should be giving Great Britain material which the British will use to our disadvantage. Why should we make Great Britain this present? Why should we allow Great Britain to be the founder of a new State in which great stores of talent and energy will be collected? Surely there is room in Manchuria or elsewhere within our boundaries where a Jewish State might be founded under a Russian protectorate."

"A few weeks ago this semi-official journal daily denounced Jews as parasites, sucking the lifeblood of the Rus-

sian nation, and demanded the expulsion of all Jews from Russia."

That Hebrew Encyclopedia.

Mention was made in our August number of a proposed Hebrew encyclopedia. At the late Zionist congress it was announced that a gentleman in South Africa, anxious to see the Hebrew language revived as a colloquial tongue, had paid in a large sum of money to guarantee the issue of such an encyclopedia in about 24-25 volumes. Already a staff of learned men is being secured, who shall have their seat at Warsaw. The work will be carried on under the direction of Mr. Sokolow, the editor of *Hazehirah*.

Jewish Love for Palestine.

When the generous offer made by the British government for granting the Jews a large territory in East Africa was announced by the president, the mass of Jews stood up as one man, and the British nation was blessed for such a boon to downtrodden Israel; it was there and then decided to enter such a glorious event in the Golden Book, which is now on view in Basle, as the book of remembrance for centuries to come; yet, the cry was for Zion, for Jerusalem, "If I forget thee, O Jerusalem, let my right hand forget her cunning." And when at last it was found that the majority had decided on sending an expedition, even only to study the nature of the territory and its possible adaptability as a future home for distressed Israel, young men and Jewish maidens, delegates from Russia, sobbed bitterly, some bursting into tears, that it should even have entered the minds of Jews to think of anything else but their beloved and beautiful land, where (as some have expressed to me) they would rather suffer hunger and every kind of deprivation, if need be, so as to have the consciousness that they are treading the sacred soil of their ancestors. Some daughters of Israel almost fainted when they heard the decision to appoint a commission to East Africa, which showed the deeply-rooted attachment young and old have for "Jerusalem, their happy home."

NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42 St., Pittsburg, Pa.

Bell Telephone, Fisk, 391-2.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburg Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of Pittsburg Union, 1903.

President, I. F. Harris.
1st Vice-President, W. M. Holmes.
2d Vice President, E. M. Britner.
Secretary, G. C. Garrison.
Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Tuesday.
Monthly Prayer Meeting first Tuesday of each month
at 3 p. m.

Affiliated Unions.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "

Mission Motto for 1903, "GO FORWARD."

WORK OF THE MISSION.

It was hoped that a suitable store-room could be obtained for the mission hall at this time. We were unable, however, to secure the place we had in mind, the price being prohibitory. We are encouraged to learn that our board has in view the purchase of a permanent building for the downtown work. In the meantime the use of a room has been tendered us by the Fifth Avenue M. E. church for present use. The location of the church is right in the Jewish district. This will make it possible to hold stated gospel meetings during the winter, and also to meet inquirers.

We hope to be able to announce very soon the location of a permanent mission hall for the work. In the meantime we owe deep-felt gratitude to our heavenly Father for his leadings and providences.

R.

PRAYING BAND NOTES.

BY MAURICE RUBEN.

Troy, N. Y.—The Friends of Israel monthly meetings have been resumed since the re-opening of the Gospel Hall end of September. Mr. Mark Levy was present at the dedication of the enlarged hall. Miss Musgrove and her faithful flock are much interested in Israel, and a band of over fifty are enrolled to pray for the peace of Jerusalem.

Jamestown, N. Y.—Secretary Mrs. E. Greenwood reports that with the fall season regular meetings are again held with renewed interest. The Jamestown friends are looking forward for a visit from us soon.

Franklin, Pa.—From the report of Mrs. Mary Tobey, secretary Friends of Israel, we cull the following: "Since my last letter we have had another meeting which was quite interesting. We had our new pastor with us. He is going to be quite a help to us. Our hearts are encouraged; we expect to hold right on and see that this branch of the work is carried on here in Franklin."

Youngstown, O.—Bro. Carson reports that intercession is being made by the Friends of Israel for Israel's salvation. Regular meetings will be held this winter.

Titusville, Pa.—Rev. Owen Moore writes: "I have been appointed treasurer of the Friends of Israel Union here, and enclosed find P. O. order for \$5.00. May the Lord bless your labors and hasten the day when prophecy shall be fulfilled."

NOVEMBER MONTHLY MEETING.

An interesting session was held on Tuesday afternoon, November 3, the occasion being the monthly prayer-meeting. Mr. W. M. Holmes, our first vice-president, presided as chairman. After de-

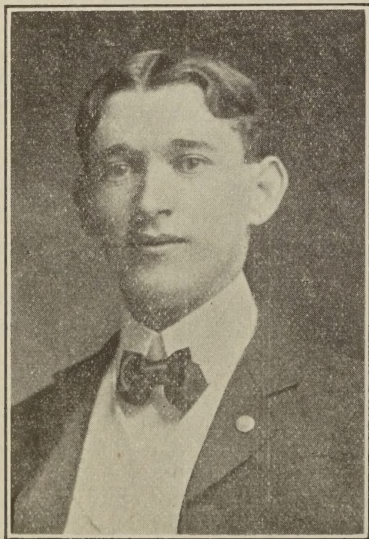
votional exercises in which earnest petitions were offered for Israel's awakening, Rev. J. M. Moore, pastor of the first Baptist church, Wilkesburg, gave an excellent Bible reading on the topic, "Moses and Christ; a Parallel." The goodly company present enjoyed the very helpful study. Mr. Moore stated that the subject was new to him, and he felt indebted to David Baron's book, "Rays of Messiah's Glory," for the outline of the study.

In the evening Rev. J. C. Lawson addressed the meeting on the needs of India. Mr. Lawson gave a graphic account of India's condition, and the work which they are doing under God, and by his tenderness and earnestness won the hearts of many. These meetings were greatly owned and blessed of God.

M. R.

MAX HOCHMAN.

In the winter of 1902 a number of Jewish young men attended our mission meetings on Congress street, and among



MAX. HOCHMAN.

others Max Hochman, who had come from Roumania, yielded to the gospel messages and was one of the bright converts that season. Many of our friends in the city remember his fresh testimonies

spoken in German, which were translated for the English hearers. He received a course of instruction from Rev. A. R. Kuldell and was later baptized by him. Mr. Hochman secured a good position with a prominent Jewish firm and has won the respect of his employers, although often persecuted by the Jewish employees on account of his accepting Christianity.

On Wednesday evening, October 28, Mr. Hochman was united in marriage to Miss Mary Ellis by Pastor Kuldell at the home of the bride's relatives on Duquesne Heights. The bride is a devoted Christian. The young couple will unite with one of the churches on the Hill-top, their future residence. We wish our friends heaven's blessings and true Christian happiness through life.

OUR FIFTH ANNIVERSARY.

We are planning to commemorate the fifth anniversary of this mission on Tuesday, December 1, in connection with the December monthly meeting. The speaker announced for the afternoon is Rev. F. W. Sneed, D.D., pastor East Liberty Presbyterian church, who will speak on "Paul's Prayer for Israel," Rom. 10:1.

Instead of the regular hour, 3 o'clock, the meeting on that day will begin at 2.30 o'clock for special devotional exercises. In the evening Rev. T. M. Chalmers will speak on "The Bible in the Jewish Prayer Book." We request the earnest prayers of our friends upon the anniversary exercises.

CANADIAN TOUR.

It was the privilege of the editor to spend two weeks recently visiting various places in the province of Ontario in the cause of Jewish missions. Seventeen addresses were given in London, Hamilton, Berlin, Toronto and Vineland, and many new friends were made, it is confidently believed, for this important cause. The convention of Christian Workers in London the third week of October was one of great earnestness and power, in which the subject of missions to the heathen and the chosen peo-

ple, as well as other topics, was given careful attention. Few conventions are ever held where the presence of the Holy Spirit is more manifest than was the case in this one. It was good to be there.

Report is made elsewhere of the convention at Hamilton of the Ontario Friends of Israel Union. In Toronto several churches were reached with the message concerning Israel's relation to the spiritual conquest of the world by our Lord Jesus. It was cheering to meet some of God's faithful ones connected with the Jewish Mission conducted by Mr. Singer, and to see how the affairs of that mission are managed. It is believed that a good work is being done here. Mr. Singer has continued at his post for seven years, and is upheld by a strong council, of which the Rev. H. M. Parsons, D.D., is president. On Monday, Nov. 2, Dr. Parsons read an interesting paper on "The Jews" before the Toronto ministerial union, which appears in this issue. At Vineland is a strong community of the Menonite people, who received the message on Israel with evident appreciation, judging in part from the offering they gave.

Not the least blessing attending this trip was the number of earnest men, women, and even children, who pledged the Holy Spirit to pray for the writer, that whenever he speaks the message of God to Jews, Gentiles or Christians the Lord may make it effective. The names and addresses of *over ninety* such prayer

supporters were secured in Canada alone. The suggestive verse, 2 Cor. 1:11, has been an inspiration in gathering these and other names. May God greatly bless the Ontario Christians, and use them as he has used the people of Norway and Sweden, who, although having few Jews in their own regions, have yet done much to evangelize them elsewhere by their sympathy, gifts and prayers.

This pleasant tour ended in a visit, the first in thirteen years, to New York City. Messages on Israel were spoken there, at Nyack, Morristown, N. J., and in Philadelphia. It was interesting to note the enormous changes in New York, especially the immense growth of the ghetto district. The vision of these numerous streets and their thronging multitudes of lost Jews stirs the imagination and weighs upon the heart. What blindness and hardness may be found here, what various forms of unbelief, what ambitions and hopes, what defeats and sorrows and agony of despair! Here are the sweat-shop toilers, here the dreamers and idealists of Zion! And in the midst of it all so little known of Christ, and so little done for Him!

But it was good to meet the few brethren who are at work here. They are a small band, and are struggling against fearful odds. Yet something is being done, and the day will declare the result. The strenuous efforts made by certain Jews to stir up this Jewry against the missionaries is proof that Satan fears the testimony now being given.



BOOKS AND MAGAZINES.



THE JEWISH ENCYCLOPEDIA. Vol. V. Funk & Wagnalls Company. 1903.

With commendable energy the scholars and publishers who are producing this remarkable encyclopedia are pushing it rapidly forward. Each successive volume serves to emphasize the richness and worth of the entire work. The present volume contains 1326 signed articles, extending from "Dreyfus-Brisac" to "Goat." As one turns these 686 ample pages, dipping in here and there, one is impressed with the variety and wealth of the literary feast spread out before the eye. Among the 128 illustrations 34 portraits enrich the biographical department, which includes excellent articles on David Einhorn, one of the leaders of reform Judaism in America; Z. Frankel, founder of the school of historical Judaism; Abraham Geiger, one of the

most eminent advocates of reform Judaism and investigators of Jewish history; to say nothing of scores of lesser men famous in every walk of life. In Biblical biography are exceedingly interesting articles on Elijah, Elisha, Eliezer (Abraham's servant), Esau, Esther, Eve, Ezekiel and Gamaliel.

The historical side of this volume is specially rich and full, including articles on Europe (accompanied by a very striking map showing the comparative density of Jewish population per 1,000 in the year 1900), Egypt, England, France, Galicia, Germany, Frankfort, Florence, Ferrara, the Falashas (Black Jews), etc., etc. The article "France," written by Israel Levi and Isaac Broyde, covers 29 pages, and treats the history of the Jews in that country with much clearness. The article "Frankfort" is illustrated by ten

cuts, which aid greatly in bringing the Frankfort *Judengasse* vividly before the reader. The long list of the rabbis and scholars of Frankfort and of the philanthropical institutions there, emphasizes the importance of the Frankfort Jewry.

Jewish theology and ritual are represented in the articles on eschatology, fall of man, fasting, fatalism, festivals, first-fruits, free will, fringes, eve of holidays, etc. "Eschatology" is full of matter of the deepest interest to the student of Jewish ideas, but this article does not come lower in time than the end of the Talmudic period, so that we have not here the more recent views of the Jews on the "last things." It is interesting to note the quotation from Tobit and the ancient New-Year's liturgy, that "the conversion of all creatures to become one single band to do God's will" is the foremost object of Israel's Messianic hope."

The article "Ethics," by Dr. E. G. Hirsch, of the University of Chicago, aims to set forth the fundamental conceptions of the Jews as to man's moral relations, and to indicate the divergencies of Jewish ethical teachings from the theories of modern philosophers. This article is well worth the study of every Jewish missionary.

Of the important critical articles on Genesis and Exodus the former takes up eleven pages, and is written by two men who represent the traditional and the destructive schools, viz., Rabbi Jacob Benno, Goettingen, Germany, and Dr. E. G. Hirsch. The former sets forth the theory of the "higher critics" as to the authorship of Genesis quite clearly and fairly, then opposes very serious objections to its correctness. He states that Genesis "is the work of one author, who has recorded the traditions of his people with due reverence but independently and according to a uniform plan." He seems, however, not to hold to the inspiration of the book.

The present volume, like the others, gives a great deal of curious material on the customs, superstitions, arts, etc., of the Jews. The articles on gems, eye, evil eye, funeral rites, fire, folklore, genizah and etiquette are instances. In the article, "Folk-Songs," this ballad is given, sung by children in some parts of Lithuania;

"Little boys and little girls
Took one another;
Ninth of Ab was wedding-day
And no one came,
Except Uncle Elijah
With his long cloak,
On his gray little horse,
With his long beard."

We close this notice with mention of the article "Gentile," by Dr. Hirsch and J. D. Eisenstein. These eleven pages are surprisingly full and instructive as to the attitude of the Jews in various ages toward the Gentiles. Yet we apprehend the reader will do well to check some of the ideas presented by Dr. A. McCaul's excellent "Old Paths," in which the true attitude of Jewish teachers in the past is clearly shown.

REPORT OF THE HEBREW-CHRISTIAN CONFERENCE held at Mt. Lake Park, Maryland, July 28-30, 1903. 15 cents, 2 for 25 cents.

This report, consisting of about eighty pages, contains the addresses and papers given at the conference last summer, and as they are here brought together they make an important document, illustrative of the strength and variety of mind among our Jewish fellow believers. It ought to have a wide circulation. It will do good among Christians and Jews alike, and some wealthy man of God could do a good turn to the cause of truth by giving the means for sending it in large quantities all over the land. By its reading one comes to see more clearly how important is the work for Israel, and how necessary it is that we should pray for the spread of gospel light among this people. The portraits of those who took part in the conference add interest to the report.

A VISIT TO RUSSIA IN THE INTERESTS OF SCRIPTURE DISTRIBUTION AND MISSIONARY WORK AMONG ISRAEL.

By Samuel H. Wilkinson. London; Mildmay Mission to the Jews Book Store. 1903.

In this beautiful booklet, which is embellished with 17 striking illustrations and a map of the Jewish Pale of settlement, Mr. Wilkinson gives a graphic account of his seventh visit, undertaken last spring, to the empire of the Czar. We wish it could be read by every Christian minister in America. It brings vividly to view the great Russian field of Jewish mission effort, and sets the needs in clear perspective. Specially does it reveal the work of the Mildmay Mission, which was begun in 1887. This is chiefly a work of New Testament distribution, and so is of the highest importance. Pastor Meyersohn of Minsk has distributed in fifteen years 156,119 New Testaments and portions in the province of Minsk and the kingdom of Poland, besides about 25,000 tracts and tract magazines.

The frontispiece illustration, entitled "Kischinev, April, 1903," is grimly pathetic, showing the prostrate forms of seven Jewish men, victims of the massacre. Beneath are these lines from Gray's "Elegy;"

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knee, the envied kiss to share.

The Ministry of Intercession.

There is no holy service
But hath its secret bliss;
Yet, of all blessed ministries,
Is one so dear as this?

The ministry that cannot be
A wondering seraph's dower,
Enduing mortal weakness
With more than angel-power;

The ministry of purest love
Uncrossed by any fear,
That bids us meet at the Master's feet
And keeps us very near.

—F. R. Havergal.